

To all such as Complain that they want Power,  
not applying themselves to yield subjection to  
what of God is made manifest in them, upon  
a presence of waiting for Power so to do.

**T**his Lord God of eternal power, who made Man in his  
own Image, he stretcheth forth his Arm to Give and Re-  
deem his lost Creature. It is his power alone, that ef-  
fecteth the work of Redemption. He quickneth man,  
who is dead in Trespasses and Sins. He keepeth alive, and lead-  
eth on the quickned soul in the path of Life. He conquereth,  
scattereth, and subdueth all the enemies round about the Soul;  
even all the lusts, corruptions and temptations, which lead un-  
to, and entangle in Perdition.

Yet this Lord God requireth somewhat of the man whom he  
saveth, without which being found in man, and returned to  
him from man, he saveth him not.

Quest. What doth he require of Man?

Ans. He requireth of Man, Repentance, Faith and Obedience.  
That he should turn at his Call, from the Darkness to the Light;  
that he should trust in, and cleave to the Light, but shun the  
spirit of Darkness no more; and lastly, that he should obey the  
Light, follow the Light, walk in the footsteps of him living to-  
wards the Land of Light; work the Works of God in the Light.

Quest. How can Man do this?

Ans. Of himself he cannot: But being touched, being  
quickned by the Eternal Power, being turned by a secret ver-  
tue and stirring of life in his Heart, then he can turn towards  
that which turneth him. Being drawn by the Life by the Power,  
he can follow after the Life, and after the Power. Finding the  
sweetness of the Living Vine, and his soul made alive by the  
Sap of the Vine, his heart can now cleave to, and abide in the  
Vine, and bring forth the Fruit of the living Vine, and then  
and only then, who daily draweth the Heart, and  
watereth the living Principle for further life and fruit.

tain, that it may bring forth the fruits of Life more and more.

Now mark: Is it possible for any man to come to the Eternal Rest, that travels not the Path? Or is there any Path, but the repentance, faith and obedience of the Living Spirit, even of the Child begotten by the Eternal Power, who is taught by its Father to abide and walk in the Life, and in the Power?

God putteth forth his Hand all the day long, to fetch home lost man. He hath given him a Talent, a living Talent, which is able to work man into the life, and to bring forth the fruits of life in man. Man overlooks the Talent, joys not his heart to it, brings not forth the fruits of Life to the giver, but cries he wants power, and what is he? what can he do? can he cleanse his own heart? can he kill his corruptions? can he quicken himself? &c.

Now mark again. There are several dispensations of God to mankind, in all which man (of himself) falls short of the Life, of the Power, of the Glory, and comes under Condemnation. God layes the blame on man, for not hearkning, for not believing, for not walking with him. Man layes the blame on God, and says he wants power. Look on him who is not obedient to the light, which he cannot but confess to shine in his heart, and often to reprove him; ask him why he doth not obey it? is not that his plea, that he wants power? Now let men consider, will this stand before the Throne of God? This is the condemnation, that men do not believe the Light of Life, do not obey the Father of our Lord Jesus Christ; do not trust and follow the Son, who would lead them to Life, but trust and follow the darkness, which leads into death and into everlasting Condemnation. Their plea is, they want power so to do. Is this true?

Confess the power doth not so flow forth to man, as man expects it: but the power of life works man out of death in a mystery, and begins in him as weakness. There is all the strength, all the power of the enemy, against the work of God in the heart. There is but a little thing (like a grain of mustard seed) a weak thing, a foolish thing, even that which is not (so men's eyes) to overcome all this, and yet in this is the power. And here is the great defect of man. He looks for a great manifest power in or upon him to begin with, and doth not see how the power is in the little weak sowing of life in the heart, in the rising up of Sonship against the mighty strength of corruption in him.



which he winneth towards, standing by, and resting upon the  
 solidly, the strength of the Lord will be made manifest to in-  
 firm, and he will be drawn nearer and nearer to the solid, and his  
 enemies be overcome and fall he knows not how. But he that  
 seeks for such a mighty appearance of power, as this, looking so  
 to begin, and after that manner to be preserved and carried on,  
 can never in this capacity so much as walk in the path Eternal,  
 nor is not in the way of receiving the power, which springs up  
 as weakness, and leads on and overcomes enemies in a myster-  
 ious way of working, and not in such a manifest and direct way  
 of conquest, as man's wisdom expects.

The seed of the Kingdom is sown man knows not how, even  
 by a fount of the Eternal Spirit, which he is not a fit Judge of:  
 and it grows up he knows not how: and the power appears and  
 works in it, in a way that he is not aware of. He looks for the  
 Kingdom, the Power and the Life, in a way of his observation,  
 answerable to the thoughts and expectations of his heart. But  
 thus it never comes, but in the way of its own eternal motion,  
 it springs in the hearts of many, and they overlook the thing,  
 and turn from it daily, not knowing its proper way of appear-  
 ance, but expecting it some other way. And thus the enemy  
 holds them in the bands of death, and they are captives in the  
 strange land, refusing the Prince of Life in his daily offers of  
 Life, because they look not for him thus, but after another way  
 and manner. And till this eye of observation be put out in them,  
 they can never clearly see the appearance of the Saviour to them,  
 nor feel the efficacy of his saving of them from that, from which  
 none but he can deliver.

Now for the sakes of such as are single-hearted, and yet with-  
 held from the enjoyment of the Life of God and of his pure Pow-  
 er, through a way of wrong expecting it, I shall say a little con-  
 cerning the operation of the power in quickning, and leading on  
 the quickened soul, as also concerning the way of its springing  
 up in the heart, and the necessity of this way.

I my self was long withheld from obedience to the Light Exter-  
 nal, in deslow appearance of discovering and convincing of sin,  
 through this very deceit, believing that my condition required  
 the manifest appearance of a very great power to help me, and  
 to whom sin overcame me, I did only mourn over it, crying af-  
 ter

cer and waiting for power, but was hope from joyning with and cleaving to that, wherein the power springs up and manifests it self according to its own pleasure, quite contrary to the way of man's expectation.

*The operations of the Power* are divers and gradual, according to the condition and necessity of the soul whom it visits, and reacheth forth its hand unto.

1. There is a discovery of the darkness, and of the erring of the heart from God. This is power; for this should never be in any heart, could all the powers of darkness there withstand it.

2. There is a rising of the heart against the evil, with a desire of deliverance from it, and of the springing up of the good in such power as might conquer it. This is a further appearance of power than the former, and a good beginning towards believing or joyning with the redeeming Army, which all the Powers of darkness (with all manner of subtilty) endeavour to divert the heart from.

3. There is an upright frame of spirit begotten, and a truth of heart formed towards the Lord, from which desires, and cries, and groanes after his life and presence, and for deliverance from the enemy, and from under the power of his deceit, spring more and more.

4. There is a fear begotten in the heart of being deceived by the enemy, of being drawn from the feeling of and panting after the Life and Power of God.

5. There is an hope and trust in the Lord's Goodness and Mercy, with a daily waiting for his appearance, for the manifestation of his Spirit and pure Presence, and for the springings up of his fresh Life and precious Vertue.

6. There are overturnings of the enemy, battering down his strong holds, breaking of many snares, beating back of many furious assaults, and causing the plant of Life to grow up, and Triumph over all the powers of darkness.

7. There are secret stayings and upholdings of the heart in the hour of darkness, when God sees necessary to let forth the power thereof upon the Soul, and to Eclipse his own Power. When the enemy buffers, tempts, prevails, and gets ground upon the Soul, is drawing it back under the vail, even into the Pit, and nothing appears near to stop it or Rescue the Soul from death.



death, and from the power of ~~the~~ <sup>the</sup> ~~darkness~~ <sup>darkness</sup>, but the sting thereof enters and deeply wounds the ~~soul~~ <sup>soul</sup>, yet even then the power is near, secretly upholding, preserving and watching over the Soul, and waiting for the proper season of Deliverance. *Nevertheless I am continually with thee, thou hast holden me by my right hand*, said David, when his feet had almost slipped into the grievous snare of desperate unbelief, and murmuring against God's dealings with him and the rest of his people.

Many more operations of the Power might be mentioned, even of its tabernacling and glorious appearing in some vessels in various ways, both delighting it self in the heart, and also filling the heart with delight and joy in the pure Life: but these things are better enjoyed and sweetly felt, in the silence of the fleshly parts, than spoken of to that ear, which is not fit to hear the sound thereof.

2dly. *The way of the Powers springing up in the Heart, which is,*

1. In its turning from the Darkness, in the Faith and in the pure Obedience, which flows from the faith. For as the Soul turns, from the power of darkness and death towards the living Power, towards the power of the Eternal Spirit of Light: so the Power meets it, embraces it, appears to it, and manifests it self in it, proportionable to its present capacity and condition. And as the soul, being touched with the living Vertue, gives it self up to believe, & to trust the power which draws: so the power manifests it self in the heart, according to the proportion of the faith which the Eternal Vertue hath begotten there. And as the soul, in the faith gives it self up to obey: so the power appears & works the obedience. For we can do nothing of our selves: but being called, being drawn, being required to do that which is far beyond our strength, and giving up thereto, the Life springs, the Power appears, which does the work. This the *Philippians* had experience of, to whom the Apostle gave that exhortation, *Work out your own Salvation with fear and trembling: for it is God which worketh in you, both to will and to do of his good pleasure.* It is the unbeliever hangs back, and cries where shall I have power? But the faith follows the moving and drawing of the spirit, and the Power never fails the Faith. But that which cries, how shall I get out of *Egypt*? which way shall I ever be able to pass through this *immense wilderness*? how shall I overcome those mighty Enemies, which

already have the possession of the Land I should inherit; and are strongly fenced in it; and mighty in strength to keep their hold thereof? This is not the right Seed; this is not the true Israel, for whom the everlasting inheritance of the life and of the pure Power is prepared.

2. Under the Cross, under the yoke to the corrupt (yea and to the very natural) the power springs. The false birth would have the power spring in a way pleasing to it self; at the time its Wisdom sees necessary, and in the way its Will would have it: but the power springs up according to its own wisdom, at its own time, and after its own way. When the man would have it, then it flies from him; and when it is not expected nor perhaps desired, (at least in that way wherein it chuses to appear) then it springs up and puts forth its self. Most men, that have felt any thing of God, cannot but desire his Life and Power: But most fly the Cross, wherein it hath chosen to appear; and so they can never meet with it, but are still complaining for the want of it. In the power is the east, the rest of the Gospel. *Take my Yoke upon you, and learn of me,* saith Christ, and ye shall find the rest which flows from the Power. This made Paul rejoice in the Cross of Christ, whereby the fleshly lusts were brought down in him, and the Life and Eternal Power sprang in the Seed of the Kingdom: For under the Cross the seed grows up and flourisheth, and the flesh withers and dies. And as the power of flesh and death waxes, so the Power of Spirit and Life increaseth.

3. The power springs under the fear, and in the uprightness and joys which God hath begotten. I put these together, for there is a close union between them. The fear is the swelling of the upright heart, and the love is within the fear. He that distrusts himself, feels his own nothingness, finds no power to do any thing God requirerh; and yet also fears to lay behind the light of God's Spirit, in any thing it requires; and so finds a gutting on forward in the faith: in him the power delights to appear. He that would sell himself beforehand, and get to the fence of that strength, from him the power withdraws. But he that is weak and hath no strength, but still as it freely flows into him from moment to moment, this is the vessel the power chooses to manifest it self co, and to be continually appearing in. This is the New Covenant, *I will put my fear in their hearts*

where the fear of the New Covenant is found, so much life, power and eternal vertue, as is necessary for the present state of that heart, cannot be far off. So in the *double-hearted*, in the heart that is true to God, the power of deceit cannot dwell, but the Power of Truth delights to fill it, in a way suitable to the state of the Spirit, and so as may be seen by the eye of the Spirit, and felt by the Spiritual sense. And in the *Love* is the constraining power, which constrains from the evil path, from the path of unbelief and disobedience, into the Path of Life.

Thirdly, *The necessity of this way of the Springing up of the Power*, and not in such a manifest way as man's heart desires, and as man's eye expects.

It is necessary in several respects. In respect of God, in reference to the creature, and in reference to the Soul's anatomy.

1. *In respect of God.* It is necessary that his Power and Life should spring up in the creature in its own way, according to the counsel of his own wisdom, suitable to his own nature, and not in the way which the creature shalld out and expect it in. God must be like himself, and walk in his own Path in every thing he does. He is a God that hideth himself in the mystery of his working, throughout the whole track of man's redemption; and man must be wrought out of himself, out of his own thoughts, expectations, gathered apprehensions concerning the Kingdom and way to Life, & led in a path he doth not know (nor ever can know any longer than he is in it) and in wayes he hath not been acquainted with. The way of Life is still new, every moment fresh and living; and the earthly part of those, who may have in some measure felt the power of regeneration, cannot know it, nor walk in it. Consider this, O ye that since your selves against the present appearance of the Spirit, and against the Convictions, Demonstrations and Drawings of its Eternal Light and Power, by somewhat which ye have formerly felt and known.

2. *In reference to the Creature*, the Power of God must needs appear thus hiddenly and in such a misterious way.

1. That the creature might go through all those exercises of Spirit, which are necessary to fit it for its inheritance in the holy Land. There are *Straits, Wants, Tryals, Temptations, inward Weaknesses, buffetings from the Enemy, wickd drawings of the lifeless*, which God seeth necessary to Exercise our Spirits of his will, that

that he might fit them for himself, and for a safe enjoyment of his life in fullness; which could not be, if there were such a manifest power to begin with, and continually at hand to perform all in and for the Soul, as many men wait for and think necessary to have.

2. That the fleshly part might be thoroughly worn out and destroyed. When the Power appears and works mightily in the soul, there is somewhat apt to get up, to exalt it self by the Power, and to abuse the Power: and if the Power were not withdrawn, and this tormented and famished in the absence of the Power, and in the withdrawing of the sweet appearance of Life, a wrong thing would be stealing into the Inheritance, and the soul would never be thoroughly purified, nor come to a pure enjoyment of the Power. Therefore doth the Lord appear in this mysterious way, *that the promise might be sure to the Seed*; that the Seed which is the right Heir of the Power, might come alone to inherit the Power, and the false birth not touch the least enjoyment of it, but feel the bitter strokes of death and destruction from it. What had become of Paul, if he had had Power to resist the buffetings of the enemy, as he desired? would not his fleshly part have remained in the exaltation, and not have been brought down? (2 Cor. 12. 7.)

3. In reference to the Enemy. The enemy could never be wholly conquered, his strong holds in the heart broken down, & the redemption from under his hand perfected, were it not for this mysterious way of the appearing and working of the Power, even out of the sight of man's eye, and contrary to his will and expectation. For had man such a power as he desires, still present with him; had he faith in his power, or obedience in his power, or could he take up the Cross in his power, or have strength to fight against the enemy as he desires and expects, the enemy would still find entrance into him, and keep his hold of him. But God, who knoweth the state of the creature, with the strength and passages of the enemy into man, by working with his mighty power in man according to his own will, and in the way of his own Wisdom (contrary to what man can desire or expect, but as he is taken into, and comprehended in the Eternal Will) carries on his work sweetly and safely, and perfects the salvation of those who will not, who run not, who

desire not to be any thing, but wait to feel and know his Power, and to become subject to it, and lie under, even in the lowest way of its manifestation and appearance.

*Object:* This may be true in the ordinary way of Redemption of Souls; but there are deep captivities (even the captivity of Babylon inwardly and spiritually) which surely will need a very great appearance of the Power of God to deliver out of: and what can that soul do, but wait there under the captivity, untill that mighty power arise?

*Ans.* It is true; The Power must needs be very great, and the appearance of it wonderful, which delivers out of such a captivity: but yet the beginnings of it may be small, and out of the sight of that eye, which looks and waits for so great an appearance. Hast thou not light enough already to begin thy travel out of *Babylon*? Hast thou begun thy travel? Dost thou walk in the light, which shineth upon thee in that dark land, to gather and lead thee out of it? Or wilt thou not begin to come out, till the very glory and brightness of *Sion* shine upon thee? If there be but light & power enough, to lead thee one step out of the land of darkness, & confusion of Spirit, towards obedience to the lowest or meanest Truth, that is sufficient for thee at present: & as thou art found faithful here, more will spring in thee. But if thou stop here, (or at any time after thou hast begun and made some progress, because of any thing which falleth out contrary to thy expectation) then that, which should lead thee on and strengthen thee, stops also; & thou meetest not with that, which is found & enjoyed by others in the way, because thou passest not on in it, but baulkest thy proper path, judging somewhat more necessary towards thy beginning or progress, then the Lord judgeth or yet seeth fit to impart to thee. Thus the enemy betrayes thee, & holds thee in his chains, which might be loosed & cast off by little and little, didst thou singly give up, to the little appearance of that light and power which is able to unbind them, and not expect more at first (or afterwards) then the Lord hath allotted for thy present condition. And let me tell thee this from certain knowledge and experience; That thou, who hast been high, and hast tasted much of God, but hast abused it, and fed the wrong part with it, both in thy self and others: Thou must be brought lower than the rest, and for a long season be kept lower, that the pure seed (which hath deeply been buried in thee) may overgrow and suck all thy knowledge, experiences and observations



concerning the Eternal Life, and its way of appearance, which formerly thou hadst some true taste of, but now holdest out of the Life. Thou must come down, thou must become nothing by degrees, thou must lie at the foot of the reprovings of that Light, which thou thinkest thou hast gone far beyond, and be glad of a little help now and then in the lowliness and humility of thy Heart, which must not chuse what appearance and manifestation it will have from God, before it will begin to follow him, but be glad of never so little, that the infinite Wisdom sees good to give forth by the hand of his Mercy.

Who ever have been high, and are still waiting and expecting in the heights of their own wisdom and observations concerning the Kingdom, let them take heed of *despising the day of small things*, and know that their proper beginning (yea the very path of eternal Life it self) lies in the lowness, in the humility, even in that nothingness which bows before the least light of the day, and with gladness of heart enters into, and walks in it. For this I certainly know, The wise, the observing-eye, the vast comprehending heart, which waits for such an extraordinary Power, judging it cannot begin following the Light, which daily appears to check and reprove, without some great manifest appearance of power, This cannot see the low little path of Life, which is proper for it to walk in, and to the end whereof it must travel, if ever it come to sit down in the Kingdom, or to inherit the power of the endless Life. Precious is the dispensation of this Age, great is the Power and Glory which is arising: but the wise and knowing of this Age, are shut out of it, as they have been out of the life and truth of the dispensations of God in all Ages. Happy is he who is not above that, wherewith God visiteth his Soul to redeem it.

#### A POST-SCRIPT.

**T**Hat persons, who have not travelled into the Land of Life, want power, that is out of doubt. The state of *Israel* in its travels, is a state of weaknesses and wants. How can they in the Wilderness but want that, which is to be possessed in the Holy Land? But dost thou want power to begin the travel with? What thou want what proportion of power the Lord sees necessary for thee in thy present estate? Is there nothing at all discovered in

thee which is contrary to the Light, in the same manner as the  
Conversation of in thy Word, which thou dost make such a  
fire to give up to the Lord in, waiting upon him for his  
power and strength to appear in helping thee. The Light ap-  
pears to discover and lead out of the Darkness. Now in giving  
up to the Light, and not doubting but that, which calls and  
draws out will give strength; and enable to come out the Power  
is met with unawares. But that which stands gazing and looking  
out after a power, which it expects to meet with, before it will so  
much as begin to follow the Light; that cannot but abide in the  
captivity, and miss of that Power which redeems from it.  
Therefore,

I. Wait to feel the Light of Life discovering and drawing  
from the evil: and let it chuse what it shall please first to discov-  
er and draw from. And though it be little, and very inconsiderable  
in thine eyes, yet dispute not, but where the light first  
begins to lead; do thou there begin to follow.

Then in this waiting and subjecting to the manifestation of  
the light, out of the self-will, self-wisdom, self-knowledge, self-  
judgement, in the lowliness and abasement of the mind and spirit  
before the Lord, the begettings of life in the light are felt, and  
the renewing into his pure Image.

Afterwards that which is begotten (and begun to be renewed  
in the Divine Image) is by degrees taught more distinctly to  
know, discern and walk in the path of Life.

And after this, to that which is thus begotten, and taught the  
living faith and obedience (which is wrought by the mighty power  
of God, though running in a low, secret, hidden way from  
the eye of the creature) the great Power is Revealed, and he  
grows strong in the Power for God, and against the enemies of  
his Soul: and by this strength and feeling of Gods presence,  
they fall daily and continually before him, and then his victory  
over them goes on with joy.

But he that stops at first may grow wise and conceited; con-  
cerning the things of the kingdom after the flesh, and may hope  
for great things at last, but by the deceit of the subtilty, is kept  
out of the living path, wherein they are to be walked, sanctified  
and enjoyed.

Now for the encouragement of such, as are willing to stand  
on in the weakness, yielding up their members to the perfecting

of the light, and waiting for the further appearance  
of the Power: It is on my heart to add a letter of a dear friend  
and brother of mine in the Truth, who hath been a deep traveller  
and fellow-sufferer with me formerly, before this help came forth  
from the Throne of God, since the day-spring from on high  
hath vouchsafed to visit us, and to guide our feet in the way of  
everlasting peace.

The letter is as followeth.

Dear Friend,

**M**y dear and tender love salutes thee, in that love from whence I  
had my being, and from whence sprang all my Fathers Chil-  
dren, who are born from above, Heirs of an everlasting Inheritance.  
Oh! how sweet and pleasant are the Pastures which my Father caus-  
eth all his Sheep to feed in, there is variety of plenty in his Pastures,  
milk for Babes, and strong meat for them of riper Age, and Wine to  
refresh those, that are ready to faint, even the Wine of the King-  
dom, that makes glad the heart, when it is ready to faint, by reason  
of the infirmities; Sure I am, none can be so weary but he takes care  
of them, nor none so nigh fainting but he puts his Arm under their  
heads; nor none can be so beset with enemies on every side but he will  
arise and scatter; nor none so heavy laden and big with young but he  
takes notice of them, and gently leads them, and will not leave them  
behind, unto the merciless Wolves; because they are his own, and his  
life is the price of their redemption, and his blood of their ransom,  
and if they be so young that they cannot go, he carries them in his  
arms, and when they can feel nothing stirring after him, his bowells  
mourn after them, so tender is this good Shepherd after all his  
people: I can tell, for I was as one that once went astray and wan-  
dered upon the barren Mountains, and when I had wearied my self  
with wandering, I went into the Wilderness, and there I was torn as  
with briars, and pricked as with thorns, sometimes thinking this was  
the way, and sometimes concluding that was the way, and by and by  
concluding all was out of the way, and then bitter mourning came upon  
me, and weeping for want of the interpreter; for when I sought to know  
what was the matter, and where I was it was too hard for me; then  
I thought I would venture on some way where it was most likely to find  
a lost God, and I would pray with them that prayed, and sat with them  
that sat, and mourn with them that mourned, if by any means I  
might come to rest, but found it not, until I came to see the candle light-  
ing my path, and my heart swept from all those thoughts and  
imaginations.

imaginations, and willings, and runnings, and to die unto them, all my  
feeding of them, but watching against them, let I should let my mind  
go a whoring after them; and here I dwelt for a time as in a desolate  
land uninhabited, where I sat alone as a sparrow upon the house-top,  
and was hunted up and down like a partridge upon the mountains,  
and could rest no where, but some lust or thought or other, followed me  
at the heels, and disquieted me night and day, until I came to know  
him in whom was rest, and no occasion of stumbling, in whom the Devil  
hath no part, and he became unto me as a hiding place from the storms,  
and from the tempests; then came my eyes to see my Saviour, and my  
sorrow to fly away, and he became made unto me all in all, my Wisdom,  
my Righteousness, and my Sanctification, in whom I was, and am  
compleat, to the praise of the riches of his Grace and Goodness that  
endures for ever. Therefore be not discouraged, Oh! thou tossed as  
with tempests nor dismayed in thy self, because thou see'st such mighty  
hosts of enemies rising up against thee, and besetting thee on every side,  
for none was so beset and tried, and tempted, as the true Seed was,  
who was a man of sorrows, and acquainted with grief, but be thou  
still in thy minde, and let the Billowes passe over, and Wave upon  
Wave, and fret not thy self because of them, neither be cast down, as  
if it should never be otherwise with thee, sorrow comes at night, but  
joy in the morning, and the dayes of thy mourning shall be over; and the  
accuser will God cast out for ever; for therefore was I afflicted, and not  
comforted, and tempted, and tried, for this end, that I might know  
how to speak a word in due season, unto those who are tempted and  
afflicted as I once was: as it was said unto me in that day when sorrow  
lay heavy upon me, therefore be not disconsolated, neither give heed un-  
to the reasonings and disputings of to thy own heart, nor the  
fears that arise therefrom, but be strong in the Faith, believing in the  
light which lets thee see them, and his Grace thou wilt know to be  
sufficient for thee, and his strength to be made perfect in thy weakness,  
and so wilt thou rather glory in thy infirmities, that his power may  
rest upon thee, then in thy earnest desires to be rid of them, for by these  
things thou wilt come to live in the Life of God, and Joy in God, and  
glory in Tribulation; when thou hast learned in all conditions to be con-  
tented, and through tryals, and deep exercises, is the way to learn this  
lesson. These things in dear love to thee I have written, being some-  
what sensible of thy condition, and the many snares thou art daily liable  
unto; therefore watch, that thou fall not into temptation, and my God  
and Father keep thee in the arms of his eternal Love over all, unto  
the end, unto his Praise, Amen.

John Crooke.

56 Some Quies to the firm and zealous Professors of this Age  
which are thick in the Desert, but are strangers to the Life and  
Power, to provoke them to Jealousy, lest the Heavens and  
Heaven Sinners outstrip them, and enter into the Kingdom  
of the pure everlasting Light before them.

Query 1. **W**hether God, since the Fall of Man from the purity  
and glory of his State, doth truly and really desire  
the Salvation of all mankind; and so would have them come to the  
knowledge of the Truth, that they might believe it, receive it, walk  
in it, and so obtain Salvation thereby: or, whether he would have only  
some few of them to receive it and be Saved, and the rest to Perish?

Query 2. If God would have all men to be Saved, and to come to  
the knowledge of the Truth, which is the means of Salvation: Then,  
whether there is sufficient Grace by God, to convey the knowledge of his  
Truth to all men, so as they may come to the knowledge thereof and  
be saved? or, whether there is such a defect on Gods part, that some  
men never have sufficient means to come so far to the knowledge of his  
Truth, as that they might come into the way of Salvation thereby?

Query 3. Though God doth please to make superabundant means,  
in the Riches of his Grace, towards some more than others: as to the  
Jews under the Law, and to the Disciples of Christ under the Gospel:  
yet whether there is not so much light of the Spirit communicated to  
all, as if followed, might lead them out of the Darkness, and from un-  
der the Power of it?

Query 4. Whether God be not so near to every man, as that possibly  
he may seek after him and find him? and if he do find him: and his  
heart cleave to him: whether it can possibly be, but vertue should issue  
forth from God, to draw him out of the alienation from him, and out  
of the power of sin, Death and Hell.

Query 5. Whether if a man feel God and cleave to God, and be-  
gin to discern the streamings of light from him, and follow the Lord  
therein: Whether God will not accept him therein? and whether  
his Divine Light let into him (being believed in and obeyed) will  
not purify him from the darkness, unbelief and disobedience? and  
whether God will not impute to that man what Christ performed on  
man's behalf in the flesh, he being in unity with, and in subjection to  
the light, and truth, whereby it was wrought: wherein is the difference  
between him, and him who is alienated from the Father, though  
as to the outward knowledge of what was inwardly done; the man



may possibly be ignorant? And seeing it is not absolutely necessary towards the involving in the guilt of Adams sin, the outward knowing what Adam did; but the proceeding from, and being found in the same spirit and nature doth sufficiently convey it. So whether being gathered into and found in Christs Spirit, even in faith, obedience, and subjection to the light thereof in the heart, whether this is not also sufficient to convey the Righteousness of Christ? and whether God will fail to impute it to that man?

Query 6. Whether True Religion, Spiritual Worship, & the Salvation of the Soul do not depend upon the Spirit of the Lord, who is near to every heart with his eternal Light, which he can easily convey to any heart, whose ear is opened to hearken to his breathings and drawings? So that it is easy to the Lord to save any of the Sons of men, even in the darkeſt and remotest corners of the earth: and he can cast off those who seem highest in zeal, and most flourishing under any outward means of Salvation.

Oh wonderfully infinite is the Lord! who shall bound his Spirit? Happy is he that feareth before him, and in his fear leaſeneth to depart from iniquity, and walk in the good Path that his Spirit teacheth. He is near to God, and shall tast of the good things, and shall not be rejected for want of outward knowledge; but what ever was done for lost man, he that is found in the light of Life (and in the obedience to the spirit of Life) shall reap the benefit of. But he that boasts in his knowledge of these things, and of his Faith in Christ Jesus; yet not being found in the true, living, eternal light of the Spirit (but an enemy to it, and ignorant of it) the Lord will rend his confidence from him, in a day that he is not aware of.

Glorious was the dispensation of the Law, and great was the advantage to the Jew thereby above the Gentiles. Yet they mistaking the Spirit and Life of it, (and growing wise in their own apprehensions and interpretations about it) fell beneath the Gentiles, becoming greater strangers to the power & wisdom of God, & harder to be reached & brought in under the subjection of the Gospel. More glorious was the dispensation of the Gospel to the Christians, and much greater was their advantage, than that of the Jews. But an Apostacy coming, and they loosing the true Power and Spirit, & growing wise by a literal knowledge of some of the things of God in the earthly part, & forming interpretations of Scriptures, and entering into practices in that wisdom; they are now become at as great a distance from this powerfull visitation of God by his Spirit (which raiseth the Seed, and springeth up freshly in the hearts of those, whom the Lord our God doth call out of their fenced Cities, and allure into the wilderness) as the Jews were at from that appearance before the Apostacy: and in as great danger are the Children of the Kingdom to be cast out now, as then. Oh that my God would please to open the ear of some tender and upright hearted among them to hear this testimony, that they might no longer stumble at thaz, which alone is able to lead them to God, and to make them happy in God.

Is there any unclean will in the heart of God by his Spirit is there any receiving of Gods Spirit, but within the heart: doth he not appear there by his light, & in his power, which is able to give farthe measure of his Eternal light in the heart of his Chosen, so open that to them which they could never see before, and to bring them into a new unity with him than ever they were before: may he not so? Nay is not such a thing needful to help out of the deep & intricate Apostacy, (wherein have been so many twinnings & twinings of the subtle Serpent, about every step or appearance of Reformation) and to gather the wandering Sheep, who were scattered up and down, and locally distressed, for want of the Tongue of the Learned, to speak aright in truth to their selves and conditions: Have not every sort beat the Serpent, and the Reasonings of their own Mith, and made them speak according to their own hearts Lusts? And is not every one wise in his own Eyes, and strong in his own Tower and fenced City? Surely there was great need of an appearance of the Lord, to shut out the Wisdom of Man, and to hold the Door, & to feed the Fatherless, the weak Fainting Babes. And blessed be the Lord God, who hath appeared, and blessed are those who have seen him, who have seen the last of his living Appearance, and felt the Verity of his Word, & have sown their Lusts and Corruptions, yet also raising up and planting forth his Pure Seed in the flesh Power, Dominion, and Authority of his perfect life, which reigneth in the hearts which the Lord hath regenerated and Sanctified for evermore.

O my Friends, I beseech you, that the eye might be once blinded in you, which hinders you from seeing, and the eye opened which beholds his Glory, and also opened to you his lowen Appearance. The Bible alone hath the Wisdom, which is revealed to him, (the Wise and Prudent) are excluded: the truth which is here, in every one must be furnished and destroyed, and he alone can see in the Eternal Light, this Dispensation of the Everlasting Covenant, the Apostacy, which the Lord hideth from those, who are wise in the Letter of the former Dispensation of the same Gospel, but cannot read it as it was given forth in the Spirit then, nor as it is now again held forth in the same Spirit, and Verity, to my Friends. This is the Truth to you, (Write to the Lord that ye may understand it from him) *Your Right Eye must be shut, which will never cease offending you and causing you to stumble, so long as it is able to see* - and all your knowledge which ye had out of the Life, become a light, and bring to you, if ever ye last and come to enjoy the Excellency and Glory of this Appearance of God in his Eternal Spirit, who hath descended from above into the hearts of his Chosen, to prepare them for his Spiritual Temple, that he may dwell in them, and they may dwell in him. And he will dwell in them, and they shall dwell in him, to the full delight and Satisfaction of their hearts, and to the confounding of all those, who remain desolate and reproaching this his Glorious Appearance, and his people in whom he hath appeared. The day is not far off, wherein this will be made manifest, wherein great bitterness and anguish of Spirit will befall those, who can onely see the Glory afar of but cannot behold it, being blinded by their nature and frame, which is separated from it, and eternally shut out of it.

Isaac Permeant the woodcutter  
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